

47-5-  
9

LIBRARY  
OF THE  
Theological Seminary,  
PRINCETON, N. J.

Case,..... C1 I  
Shelf,..... Sec 7  
Book,..... No, .....





Digitized by the Internet Archive  
in 2015



## BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

OCTOBER, 1843.

NO. 10.

## American Baptist Board of Foreign Missions.

## Siam Mission.

Among the communications lately received from Siam, are the ordinary annual reports of the mission, together with the tabular view for the year ending July 1, 1842. These, as heretofore, are abundantly satisfactory, in all that concerns the faithfulness of the missionaries; and we may add, in view of the circumstances, the amount of good effected. Stated preaching has been maintained both in Siamese and Chinese, in the latter at three places; a Siamese boarding school of ten or twelve scholars has been taught throughout the year, and another of Chinese during six or seven months, beside a theological class of Chinese; the work of translation and revision in Siamese has been carried forward; the press has been in operation; and visiting and tract distributing prosecuted according to the extent of ability and opportunity. The number of laborers, however, is exceedingly small. Since the departure of Mr. Dean for China, (in the beginning of 1842,) Mr. and Mrs. Goddard, with a single native assistant, have been the only laborers in the Chinese department; while, in the Siamese department, in consequence of the sickness and absence of Mr. and Mrs. Davenport much of the year, the work has devolved almost exclusively on Mr. Jones, aided by Mrs. J. and Mrs. Slafter. *The mission, in both its departments, is in urgent need of reinforcement.* Now that the necessities of the Karen Mission are partially supplied, there is none that prefers a stronger claim than that of Siam. Such, too, is the earnestly expressed conviction of the Siam missionaries. In almost every communication they importunately plead for immediate help. In regard to the importance of reinforcing the Chinese department of the mission, the missionaries have felt constrained to embody in a *formal resolution* their unanimous

belief, that "there is at present no field of labor among the Chinese more promising than at Bangkok, and none more deserving of an increase of men and labor." "We do not mean by this resolution," says Mr. Goddard, "to insinuate that the field now opening in China is not encouraging; it is *very encouraging*,—and a tribute of devout thanksgiving from every friend of man is due to Him who has graciously opened so wide a door. But we believe that the field here is at least as promising, and as deserving of the prayers, and sympathies, and coöperation of Christians, as there. The population is sufficiently numerous to *employ fully all the ability* of several missionaries. Influence, exerted here, will be permanent; there is an immense Chinese population permanently settled, among whom a church may be built up, which will continue from generation to generation. An abiding Christian community may be established among the Chinese here as well as among any other people, and the influence of such a community, both on Siam and China, would be incalculable. Again, the Chinese here are perfectly accessible, and are free from that *strong* attachment to the customs of their country and from that fear of those in authority, which must be felt in their native land. There is also here a church containing, at present, sixteen Chinese members; one of these is already a valuable assistant, and two others are coming forward with much promise of usefulness. There are, besides, several candidates for baptism,—four or five, at least, give very satisfactory evidence of piety. We have a very respectable congregation on the Sabbath, and have many advantages in respect to visiting and tract distribution which could not be enjoyed at a new station. Such is our need of help in the Chinese department; and as to the Siamese department, our brethren are almost

discouraged, having to labor so long so feeble-handed. We leave it to you and to the friends and supporters of missions, in America, to decide our case. And may God direct, and then bless the decision."

#### JOURNAL OF MR. GODDARD.

(Continued from p. 105.)

During the month of August Mr. Goddard spent more time than usual in visiting and conversing with Chinese, accompanied, ordinarily, by his teacher. Few tracts were distributed, as few of the people where he visited could read. The theological class finished a general outline of geography, and commenced a course of doctrinal subjects; the class-book, a tract published by Dr. Milne, made up of texts of scripture so selected and arranged as to form a general view of the doctrines of the bible. In September these labors were suspended on account of Mr. and Mrs. Goddard's health, but the teachers continued their visits as before. We give a few extracts from Mr. G.'s journal. The first are illustrative of Siamese law, and its administration.

#### *Siamese law—Official corruption—Opium traffic.*

Aug. 28, 1842. Chek Kue has for some time attended worship on the Sabbath,—has cast away his idols,—professes to believe in Jesus,—and expresses a determination to spend the rest of his days in the worship of Jehovah. On the 19th of this month, being a high festival day among the Chinese, he quietly pursued his usual avocations; till towards night, when he locked up his hired shop and walked out. During his absence, an officer of government broke open his shop, found some of the dregs of opium within, and then proceeded against him as an opium smoker. Chek Kue not being at hand, the officer, according to the custom of the country, seized the owner of the shop, who, in that case, must either settle the affair or apprehend and deliver up Chek Kue. There is the most satisfactory evidence that Chek Kue is innocent of the crime charged upon him; all his neighbors are *unanimous* in declaring that he did not use opium, but if they should bear this testimony before government it would produce no effect unless carried to some high tribunal. This would cost some hundreds of ticals; hence, when the innocent fall into the hands of officers of government, instead of seeking to obtain justice, they usually

prefer to settle the affair as soon as possible; knowing that every attempt to secure their rights will only involve them in greater difficulty. It is supposed either that the officer carried in the opium himself, or that some other person, for the sake of extortion, had left it there without the knowledge of Chek Kue. Returning and finding his shop broken open and plundered of a large amount of property, and learning the cause, Chek Kue concealed himself, and left the owner of the shop to settle the affair; which he did in two or three days by paying a fine of forty ticals (about twenty-five dollars). After this Chek Kue made his appearance and settled with the owner of the shop, who had a right, according to custom, to demand the whole amount. In the present instance, being satisfied of the innocence of Chek Kue, and, doubtless, wishing to continue the rent of the shop, he agreed to accept thirty ticals instead of the forty which he had paid. Chek Kue did not conceal himself in order to leave the owner of the shop to suffer for him; but because it would be much easier for a Siamese to settle the affair with government than for him, a Chinaman. Seizures for opium are now frequent,—but I fear the innocent are seized and the guilty escape,—zeal for the public good is but too often made a cloak for extortion: bribery abounds, and can accomplish almost any thing.

#### *Tract distribution suspended—Gambling authorized by law—Chek Te.*

The report mentioned in the next extract was afterwards ascertained to be false. The government even sent an officer to the missionaries to assure them that no such order had been issued: "but the people would not believe it, and many persons found their interest in spreading the report." In a few weeks, however, the rumor died away.

Sept. 8. Yesterday and to-day rumors have been spreading that the king has determined to have all persons in whose possession Christian tracts are found, seized and treated like thieves and opium smokers: hence, not only are our tracts not received, but large numbers of those previously distributed have been burnt. The report was brought to this part of the city by the chief proprietor of the gambling establishment, and is believed to be a report of his own fabrication, or, at best, of some petty noble, for I have not heard that it prevails in other parts of the



city. Perhaps the distribution of our tract on gambling, has awakened fears similar to those cherished by Demetrius and his fellows. Gambling now prevails very extensively, and is a source of great revenue to the government, the head proprietor paying to the king an annual sum of 112,000 ticals (\$67,200).

10. Sabbath. Attendance on worship as usual. At the prayer and conference meeting Chek Te, a young man engaged in our employment, expressed his belief in the gospel and his desire to be united with the church. His case is more interesting than that of many who make similar requests, but we wish to watch a little longer for the fruits of repentance and faith.

*Meeting for religious inquiry—Keok Cheng at Leng-kea-chu—Candidate for baptism—Hindrances to the renunciation of idolatry.*

Oct. 22. Sabbath. Last Sabbath two additional individuals, Chek Hai and Chek Gnô, requested baptism. That, and some other circumstances, suggested the idea of an *inquiry* meeting. It was, therefore, proposed that, in future, persons wishing to converse as to their personal salvation, and especially candidates for baptism, should meet every Sabbath after the morning service in my study. To-day five persons came up; three of them of an encouraging character. The native brethren held a prayer meeting at the same time in another room; and the second meeting in the chapel, instead of being occupied with prayer and conference as formerly, was devoted to preaching or explanation of scripture. It is designed to pursue this plan for the present.

Chek Chin, who was baptized in August, (p. 105,) manifests a very encouraging degree of devotedness to the service of Christ. Two of the inquirers attributed much of their present state of feeling to conversations with him. He seems very anxious to improve in knowledge of the scriptures. I trust he will become very useful; though his lameness will be a hindrance: he walks but slowly with a staff.

27. Keok Cheng returned this evening from a visit of eighteen days to Leng-kea-chu, having enjoyed the protection and blessing of God. He found Chek Mue still persevering in his attachment to christianity; he observed the Sabbath and daily private worship during the assistant's absence. He is

said to be the most learned man in that village, and to have obtained a considerable amount of religious knowledge. He proposes, in a few days more, to come to Bangkok and stop with us and learn more perfectly about the gospel until our next communion (first Sabbath in December), when, if the brethren are satisfied, he wishes to receive baptism. Keok Cheng has boarded with him during his stay at L. on two or three of his last visits. I cannot, of course, speak very confidently respecting him, but the accounts are quite encouraging. There were two other persons who, at the last visit of the assistant, received the word with great readiness and zeal, and expressed a determination to devote their lives to the worship and service of God. They did not, however, remove their idols; and since then, they have suffered considerable loss in business, and are ready to ascribe it to the change in their religion. Hence they stood in doubt; they are scarcely satisfied to go back entirely; nor dare they abandon entirely their idol worship. They seem disposed to try and see if they cannot serve both God and mammon. Another case of interest was that of two individuals living together, who heard the word with much attention, and were also persuaded to cast away idolatry. They several times came to a determination to tear down their idols, but as often shrunk back through fear. They had never seen or known of such a thing as violent hands being laid on these objects of reverence: hence, though rationally convinced of their helplessness, the long cherished feelings of their hearts revolted from such an act. Several professed a readiness to remove their idols as soon as some other person had done it. A careless observer might be ready to ridicule such a cowardly spirit, but the Christian must sincerely pity his fellow-men who are bound with the cords of such strong delusion. The assistant thinks that if a beginning were once made, there would be a large number ready, nominally, to embrace christianity.

29. The use of opium is becoming extensive, and it is said that the king is about to grant a license for its free sale, for 240,000 ticals (\$144,000) annually. The love of money is certainly a most fruitful root to all evil.

*New preaching station—Solitary case of rudeness—Image of Boodh.*

Nov. 6. Sabbath. Last Sabbath and

to-day the congregation has been larger than for a few Sabbaths previous. Six persons attended the inquiry meeting, several of whom gave much encouragement. After meeting, two persons from Chantabun called for medicine, and when they left, took several tracts for themselves and their neighbors.

This day commenced attending Sabbath afternoon meetings at a rice mill about a mile distant, which is partly owned by one of the brethren. Though the rice mill would bear no comparison in neatness to a New England barn, yet seats were provided and mats spread on the ground, and a company of twenty-five listened silently and attentively to the gospel. We hope to continue this arrangement for the present. Keok Cheng will, it is probable, conduct the exercises for the most part, as my health and other labors will not allow me to do it. His text to-day was 1 Pet. i., 24, 25. "For all flesh is as grass," &c. He endeavored to show the vanity of all things which pertain to the flesh, and the permanency and importance of those things which pertain to the soul.

17. To-day went in company with my teacher within the city walls (a distance of about three miles), to distribute tracts. Found a very large number of Chinese, who received tracts and listened to the word with more than ordinary apparent interest. Owing to the distance, these have not been very frequently visited, so that our message was rather novel. Reports of a war between the English and Siamese have recently prevailed among the mass of the people, so that many have been unwilling to receive tracts lest they should be involved. We, however, to-day, experienced no difficulty among the Chinese; but as we passed to another part of the city occupied chiefly by Siamese, an individual very rudely came upon us, seized the tracts from the hand of the teacher and gave him a very severe kick,—he also made some menaces towards me, but did not venture to violence. As neither of us can talk Siamese, we were unable either to make or demand explanations, and, therefore, quietly passed on, leaving him in possession of the tracts. This is the only instance of violence, and almost the only one of insolence, with which I have ever met, while engaged in tract distribution. Called on my way home at Wat Po, to look at the huge image of Boodh. It is, I believe, 240 feet in length, lying down on the

right side with the head resting on the hand, raised by the elbow from the platform on which the whole is placed. The image is unfinished,—indeed, it is now scarcely so far advanced as it was two years ago, having had its head struck off and some other injuries inflicted, by the lightning some time since.

*Visits to early converts—Three converts approved for baptism—Deferred cases.*

22. To-day called on Peh Chun. I found him in a comfortable state of mind, relying on the Savior for protection and salvation. He was one of the first converts here. He lives two or three miles from this place with his son-in-law, is now eighty-three years of age, nearly blind, and hears with much difficulty. He has not been down to meeting for more than six months. He now expresses a strong desire to come once more, and I hope he will be permitted to enjoy the privilege at our next communion (first Sabbath in December). He seems to enjoy our occasional visits very much, and joins in prayer with great apparent devotion. From his place we proceeded a mile or two farther, to the residence of Chek Hwa, whom we also found in a comfortable state, both of mind and body. He has been a member of the church for some time, and exhibits much of that lovely spirit of piety which often shines so conspicuously in the lowest walks of life. He is about sixty-five years of age, with no family, and no property of consequence,—cultivates a little spot of ground, and raises ducks and swine for the market. He can read a *little*, and attends meeting on the Sabbath most of the time. His cottage is a small bamboo building, perhaps ten feet square. The *vet* ground is the floor, though a room for sleeping is fitted up, elevated a little above the ground. (Such, indeed, is the common form of houses for the common people.) His ducks share his house with him. Though he lives back from the river a mile or two, yet the tides at this season rise high enough to cover the ground floor of his dwelling with water. One of the canals which intersect this country in almost every direction, passes near his house; and as I sat conversing with him I saw the tide rising and rising till it was almost ready to overflow. We united with him in prayer; after which Keok Cheng read the story of Joseph in the tract, "Joseph and Altamont, or, The Death of a Good and of a Bad



Man," which has been translated into Chinese. When we left, he accompanied us to some distance, partly to help us over a canal which had only a very small pole for a bridge, and partly to keep off the dogs, which annoy strangers very much. We called at a number of houses by the way, and conversed and gave tracts as occasion presented.

27. Sabbath. Of the several individuals who have requested baptism, three have to-day been examined and approved; their names are Peh So, Chek Te, and Chek Kue. The first two gave very satisfactory evidence of piety, and the last, though not in all respects appearing as could be desired, yet gave such evidence that the church did not feel at liberty to request him to wait longer. We expect, next Sabbath, to enjoy the privilege of welcoming them to the church by baptism and the hand of fellowship; after which they will join with us in celebrating that love which we hope has redeemed them from eternal wo.

One other individual, Chek Pau-tit, of whom I have before spoken, appears very well, but he said his sins were so great and he daily came so far short of obedience to the gospel, that he could not venture *now* to be baptized. I have still much hope respecting him. Chek Gno still manifests that a strong conflict is going on in his mind; but, as since he requested baptism, I have been careful to explain to him more fully the high claims of the gospel, and the entire self-consecration required, he does not feel quite prepared to become a Christian on such terms. He is a clerk for the chief superintendent of the gambling operations. His situation is thus easy, lucrative, and in the eyes of men honorable; but he can scarcely feel that it is exactly consistent with a profession of christianity. It is only the influences of the Holy Spirit that can make him willing to give up *all* for Christ. I hope, however, that the struggle which has begun, and which seems to be increasing, will not terminate until the grace of God triumphs. Chek Kue Lim cannot place sufficient confidence in the protecting care of Providence to guard him against the use of all improper means to obtain a living. Formerly, being unwell and unable to do hard work, he engaged in the traffic of ardent spirits. He, however, gave that up some time since, and engaged in gardening, which he followed some time; and I felt much encouraged

about him. Had he continued till now, I should not have felt at liberty to refuse his request for baptism. But a short time since, he rented his house for a gambling room, and he now is cook for the establishment. He says *he* does not gamble. Last Sabbath he was present at the inquiry meeting, and renewed his request for baptism; but as I felt it duty to converse plainly with him, he did not come forward to-day. His case is trying and discouraging.

Chek Mue, from Leng-kea-chu, has not come as he proposed; probably, owing to the agitation resulting from the prevalent expectation of a war with England. This agitation is so great, that travelling between different parts of the country is greatly interrupted. Fortifications are being established at Leng-kea-chu and various other places, and the officers of the king call to their assistance whomsoever they please; and if they meet a boat which is adapted to their service, they seize it. With regard to the danger of war, the king has, indeed, violated the treaty, and the English have demanded satisfaction, which the Siamese, *thus far*, refuse to make; but they will, probably, accede to the proposed terms, when proper means are used.

About this time the mission families were alarmed with the appearance of the small-pox in their neighborhood. Several children of the missionaries were attacked with it, and one, connected with the Mission of the American Board, died. The vaccine virus has been transmitted to Siam, but a new supply is needed *annually*, from the fact that "it always runs out during the rainy season."

*Case of Chek Peo—"Understandest thou what thou readest?"—Baptism of Chek Te.*

Dec 1. To-day I visited Chek Peo, who lives some four or five miles distant. He has been a member of the church between two and three years, is now well advanced in age, and unable to do hard work, and is employed by another man to watch his house, make tea, boil rice, &c., for which he receives his living, and a dollar or so a month. He has been down to meeting but once during the year. Says he maintains morning and evening private worship, and daily thinks of the love of Jesus; but I fear he worships in ignorance. He is unable to read, and a man of his capacity and age would not be likely ever to have attained very

full and clear views of truth, and that little must be mostly forgotten in the course of a year of inattention. He received us respectfully, but seemed too indifferent respecting the truths which we communicated. He was reluctant to have us unite together in prayer, because, as I suppose, two others of the hired men were present. I cannot but fear that, after all, he is ashamed to confess Jesus before men, and that Jesus will not acknowledge him before his Father. I need not say that we feel tired and grieved by his case. He is, at present, the only one of the brethren who gives us cause of special grief. May God, in his rich mercy, pity and save him.

We visited and distributed tracts to some extent in this neighborhood. One individual seemed considerably interested. After conversing some time, Keok Cheng read and explained a portion of a tract containing a summary of christianity. He said, "When you thus read and explain, I can understand; but when I read alone, I do not understand." This remark, I suppose, is true with reference to a *large proportion* of those among the Chinese who are said to be able to read. Hence the importance of *actual missionary labor* among them. Our work is not done, nor scarcely begun, when we have merely spread tracts throughout the land. Tracts are good to accompany the oral communication of truth; but *alone* they will do *little* for the Chinese. How much, then, do we need an increase of laborers!

5. Yesterday a larger number of strangers than usual attended our worship and listened attentively to the discourse on "The love of Christ constraineth us," &c. Peh So during the last week has been suffering from a severe bite of a dog, so that living at a distance he was not able to come. Chek Kue, though present at worship, absented himself at the time of the baptism. He gives two reasons: one, that he did not feel prepared to go forward; and the other, that a friend of his hoped to be ready to come forward *with him before long*. I think he may be somewhat afraid to join us, in consequence of the rumors about war, &c. As stated above, he did not appear at the examination in all respects as we should wish; and it was with me a subject of prayer that God would direct in this affair, and prevent any unworthy person from obtaining admittance to the church.

It was, however, a sufficient compensation for the labors and hardships which we have been called to endure, to lead one lovely disciple down the banks of Jordan and there publicly bury him in the likeness of the Savior's death, and receive him, rising again, as a brother and fellow heir of eternal glory. Chek Te, I think, promises well, as a convert and as a future assistant. A Siamese nobleman, passing at the time of the baptism in his boat, attracted by the sight, came to the place. He arrived while brother Jones was offering prayer in Siamese, listened sometime in perfect silence, and retired. The monthly contribution of the church yesterday amounted to \$1,43.

20. Peh So, having recovered from his wound, was present last Sabbath, and wishes to be baptized next Sabbath. Chek Kue, also, having given a satisfactory explanation of his absence on the 4th inst., wishes to join with him in the privilege.

---

#### EXTRACTS FROM LETTERS OF MR. JONES.

We select from several letters of Mr. Jones the following extracts, which cannot fail to interest our readers. Alluding to the interruption of tract distribution, mentioned by Mr. Goddard in the preceding journal, Mr. Jones remarks,—

The obstructions in the way of tract circulation are not yet wholly removed; very few call for tracts, and many wholly reject them when offered. Others, however, receive them, and I have heard of no authenticated instance of any person having suffered for receiving them.

It is a matter of serious regret that the obstructions to general intercourse with the people should have arisen just at the time they did; just when the cold season commenced, and our printing operations were suspended for the purpose of being more at liberty for external labor. We are not, however, left without employment. The sickness which has prevailed among us has made considerable encroachment on our time, and those studies which are still requisite for us all, have kept us busy. Should my health be good, I propose now to resume the revision of the remainder of the New Testament, a work for which I can never find too much leisure.

I apprehend there cannot fail to be a reaction, and it will not be surprising



if the partial suppression of tracts should cause them, eventually, to be sought for with greater eagerness. There certainly has been no public edict against their circulation,—there may, however, be an underhand connivance of the government in the measure pursued. But the subject will, necessarily, be brought to some crisis, and if it appears that the “hangers-on” of the court have acted on their own responsibility, and set on foot the measures for the destruction of Christian books, they may be brought up and made examples of; the king himself, it is hardly probable, would venture to issue a proclamation against their circulation, inasmuch as it would convey a reflection on his wisdom in having allowed it so long; a supposition that he could have erred in doing so, would overturn one of the strongest pillars of his government. Whatever may be the result, we have the strongest confidence in His wisdom by whom kings rule, and that He will so overrule all as to make all apparently dark dispensations “plain.” (See also extract of March 23.)

*Cruelty and profligacy of Siamese priests—Royal proclamations—Subjection of the priesthood to civil authority.*

Sept. 2. A few weeks ago two priests, named Suk and On, took a pupil who had committed some offence, tied him up by the hands to a bamboo pole extended on the beams of their dwelling, and while Suk furnished sticks (rods), On beat the boy till five or six rods were broken; they then took a slat of a bird cage and flogged him till he lost the power of utterance, when he was taken down, struggled a moment, and expired. The matter was brought before the king, Suk and On were expelled the priesthood, and then tried by the civil officers. This circumstance has led the king to inquire more carefully into the state of the priesthood, and to issue two proclamations, one addressed to the laity of all ranks who regard the interests of Búdhist, and the other to the priests. In the proclamation to the people generally the king says:—

“There are some who enter the priesthood out of affection to the Búdhist religion, and study and practise the prescribed rules; these are properly objects of worship to men and *téwas* (nats); but those who have regard merely to a livelihood, and who will neither study nor practise the prescribed

rules, and who, like those fellows, Suk and On, know nothing about those rules, are *very numerous*. He has, therefore, held a consultation with his councillors and learned men, to know what is best to be done to promote the interests of Búdhist, which is now in such a lamentable state. He learns from them that this lamentable state has arisen from the negligence of the principal priests in instructing their disciples, and the apathy of those disciples in regard to instruction. He, therefore, orders that henceforth there be an annual examination of all the priests in regard to their studies and their practice; if found wanting, they are to be excluded from the priesthood as unworthy. Further; Búdhist has not yet reached the middle of its duration; [it is said to be for 5000 years, and the present is less than 2400;] it is like the rising sun which has not reached its zenith; that it should sink into such a state of degradation is very improper. If things pass in this way, it will not be long before a portion of every priest's residence will be occupied by swinging cots and cradles of infants.”

Considering the strictness with which celibacy is enjoined on the priesthood, the last sentence is very severe upon them. But his Majesty does not content himself with mere prediction; he proceeds to accuse them of smoking opium and *kanjá*,\* of drinking arrack and toddy, of eating at forbidden hours, and forbidden food; of wearing forbidden articles of dress, as hats, pantaloons, jackets, pouches, and aprons; of ornamenting themselves with flowers and jewels; of carrying concealed weapons and bludgeons, committing assaults, visiting dramatic exhibitions, at night changing their priestly garments for others and travelling in disguise, racing boats, and that sometimes even with women; he says some of them engage in gambling, by fighting cocks, fishes, and doves—by racing cattle—and boats—and by lotteries, &c. All these things are forbidden to priests.†

\* Hemp, the extract of which is intoxicating.

† The *ten golden rules*, “the strict observance of which is required of the priests,” are as follows:—

1. Thou shalt not kill animals.
2. Thou shalt not steal.
3. Thou shalt not marry.
4. Thou shalt not lie.
5. Thou shalt not drink ardent spirits.
6. Thou shalt not eat after mid-day.



And the king authorizes any person who sees any priest guilty of any of these improprieties, to apprehend him, convey him to some neighboring wat, and there make complaint against him. This is assuming an authority over the priests which no king of Siam has ever before ventured to employ. They have, heretofore, been regarded as beyond civil law, but now they are placed, in some sense, in the power of any body and every body. The king professes that it is his warm attachment to Búdhism that makes him so anxious to wipe from it every reproach; but scarcely any thing could tend more to lower the standing of the body than these measures. What will grow out of it, time must determine.

A number of priests about a month since got intoxicated, and in that condition assembled a large company, took some books of a ludicrous and lascivious character, and read them off in preaching style, making all the sport possible. Forty or fifty were apprehended, threatened with punishment by having melted lead poured down their throats,—all the apparatus prepared for it; but finally the affair was settled by expelling them the priesthood, setting them up in the pillory for a gazing stock three days, and then distributing them as government slaves.

*Renewal of tract operations—Alleged derivation of Christianity from Hinduism.*

March 23, 1843. The general aspect of missionary labor seems to be again brightening to some extent. People again call for books without trepidation, and a willingness to converse on religion is manifest to a greater extent than formerly. An unusual weakness and irritability of my lungs prevents my seeking this kind of labor so much as I should otherwise wish, and confines me more to those pursuits which can be followed with less detriment to the lungs. Last evening, however, a priest of rank and a nobleman kept me in earnest conversation for nearly three hours,—subjects, literature, art, and re-

ligion. The priest seemed anxious to find the prototype of Christianity in Hinduism. Brahma and Jehovah, Jewish and Hindu sacrifices, the Hindu triad and the doctrines of the Trinity, were all the same to him; or, if not identical, the one was regarded as the origin of the other. As Hinduism is confessedly very ancient, he conceived that Christianity must have been drawn from it with various modifications. But, while he doubted strongly in regard to christianity, he did not disguise his decided conviction that almost all the books in which Búdhists trust, were fables or arrant forgeries. He would not allow the existence of one eternal God; but when his attention was called to the certainty of death, and the unsatisfying character of every thing earthly, he became serious and confessed his ignorance. How mournful such ignorance in a man who is looked up to by thousands as their religious instructor. The facts of christianity he understands. How important that he should feel their elevating and sanctifying power. He is a specimen of many; more intelligent than most.

*Printing department at Bangkok.*

The following is a table of Siamese printing executed from July 1839 to July 1842, including two works in Chinese printed with the press and types. Works in Chinese printed from blocks are not reckoned. The amount of printing previous to 1839, was 928,190 pages. Total, to July 1842, 6,622,090 pages. Much embarrassment has been experienced from the imperfection of the types, and other causes. The Siamese fount, procured at much expense from Malacca, was at first almost entirely unserviceable. And the Chinese fount, obtained from Mr. Dyer, of Penang, though good, was so limited as to require the constant employment of a *cutter* to keep in *sorts*. More recently, the punches of a fount of Siamese type have been cut by the prince Chau-fa-yai. The form of the letter was beautiful, but the lines required to be retouched and the matrices cut. The mission were entrusted with the care of finishing them, with permission to strike off a set of matrices for themselves. "Siamese printing bears a strong resemblance to Hebrew, where the points break or draw out; and being drawn out, are crushed, before they are perceived, on the faces of other types and destroy them likewise."

As stated in the last Annual Report of the Board, the printing department since July, 1841, has been in charge of Mr. Jones.

7. Thou shalt not visit theatrical exhibitions.

8. Thou shalt not dress gaudily or use perfumery.

9. Thou shalt not sit or sleep higher than a cubit.

10. Thou shalt not receive or lay up money.

There are also 227 other rules, which refer to "purity of conduct and proper decorum."

## Siamese Printing executed from July 1839 to July 1842.

Title.	Form.	No. cop.	No. pp.	Total pp.	Edit.
1839.					
Summary of Christianity,	octavo,	10,000	24	240,000	3d.
Story of Daniel,	"	5,000	24	120,000	1st.
Instructions of the Lord Jesus,	"	5,000	24	120,000	"
Gospel by Matthew,	"	5,000	120	600,000	2d.
Seven Princes,	broad sheet,	10,000	equal 4 8vo.	40,000	"
Joseph and Moses,	octavo.	5,000	64	320,000	1st.
1840.					
Siamese and English Vocabulary, (by Mrs. Davenport,)	16mo.	200	272	54,400	"
Summary of Christianity,	octavo,	20,000	24	480,000	4th.
Joseph and Moses,	"	10,000	64	640,000	2d.
Acts,	"	5,000	112	560,000	"
Story of Daniel,	"	5,000	24	120,000	"
Gospel by Mark,	"	5,000	70	350,000	1st.
Instructions of the Lord Jesus,	"	5,000	24	120,000	2d.
Scripture Parables,	"	10,000	30	300,000	"
1841.					
Bible Class Questions, (by Mr. Davenport,)	16mo.	200	224	44,800	1st.
Seven Princes,	broad sheet,	10,000	equal 4 8vo.	40,000	3d.
Golden Balance,*	octavo,	2,000	32	64,000	1st.
First Lessons, Chinese and English,	4to.	550	equal 96 8vo.	52,800	"
Luke's Gospel,	octavo,	3,000	124	372,000	"
1842.					
Scripture Parables,	"	9,500	32	304,000	3d.
Story of Daniel,	"	10,000	24	240,000	"
Epistle to the Romans,	"	3,000	56	168,000	1st.
Summary of Christianity,	"	10,000	24	240,000	5th.
Catechism in Chinese, (job work,)	"	1,000	44	44,000	1st.
" " revised,	"	1,350	42	56,700	2d.
Appendix to Two Friends, Chinese,	"	800	4	3,200	1st.
Total,		151,600	1,608	5,693,900	

Since the close of the tabular statement in July, printing operations have been reduced to some extent, requiring only about fifteen reams of paper per month. "In regard to our further necessities," says Mr. Jones, "very much must depend upon whether we are to have additional distributors. If we are not, further grants of paper will be unnecessary. But if we have assistants in the work, I see no reason why we may not require 200 reams a year, and find a wide field open for all we publish."

## Arracan.

## EXTRACT FROM A LETTER OF MR. COMSTOCK.

## Obituary of Mrs. Comstock.

Since the publication of the notice of Mrs. Comstock's death, in our last Magazine, we have received from her bereaved husband a more extended account of the circumstances, together with a brief sketch of her labors and character. Mr. Comstock writes May 3,—

For several months past, Mrs. Comstock had been blessed with unusually good health, and we had repeatedly spoken with gratitude of the goodness of God, in granting us so long an exemption from sickness. We hoped, too, that we should be permitted to labor more vigorously and uninterruptedly for the good of the heathen, than

we had before been able to do. She had just completed a "Book for Mothers," which, I think, was greatly needed, and will, I trust, prove very useful. She was contemplating a work for children, and had begun to inquire for scholars to teach during the rains, just at hand. We had, too, already decided to spend a month or two, early in the cold season, at Cheduba, and then take a tour of a month to Aeng, and the villages on the way thither. Our prospects for the future appeared to be unusually encouraging, and we fondly hoped that we should be permitted to see many turning to the Lord in Arracan. We did not, however, forget that death might derange all our plans, and often conversed together freely on the probability that one of us might speedily be called into eternity. She had no fear of death, nor

\* Including a fourth edition of The Seven Princes.



any anxiety as to the time or manner of her departure, but only spoke of it as affecting our future course.

She was taken ill on Saturday, April 22. Our English doctor was then absent from Ramree, but had he been here, we should not, probably, have thought it necessary to call him, as Mrs. C. had prescribed for many similar cases with entire success. On Monday I saw that her disease was very severe and obstinate, and asked her, if I had not better call the Mussulman doctor, who is left in charge here when the English one is absent. He came Tuesday morning. He prescribed for her, but wished the English doctor sent for, and I despatched a messenger for him. He arrived early on Wednesday morning, and faithfully and assiduously tried every remedy to arrest the disease, but in vain. On Friday evening, the 28th, at 8 o'clock, she very suddenly expired. Occasionally there were slight symptoms of amendment, and I fondly hoped, to the very last, that she might recover. A minute or two before her death, she took some nourishment, and remarked that she thought she should soon regain her strength. I trusted that it might be so, and stepped on to the verandah to say to the native Christians that there was still a little reason to hope. I heard her speak, and hastened to her just in time to see her sink back upon her pillow, and, without a struggle or even a gasp, breathe her last.

The body was immediately surrounded by weeping and wailing heathen women, who felt that they had lost a friend. Such, indeed, was the case; for Mrs. C. truly pitied and loved the women of Arracan, and was never happier than when telling them of the Savior. On the day after her death, as the news spread in the town, men, women, and children, (more of the last two) began to crowd to my house; and it was estimated that about 2,000 were here during the day. Their expressions of attachment to my dear wife, and of sorrow for her loss, were deeply affecting. "How kindly she always spoke to me, when she met me."—"She always gave us medicine, when we were sick."—"She was truly a good woman."—"She came here to die, far from her native land, with no mother or sister near her, because she pitied us." Expressions similar to these, were made and listened to, with many tears. I remarked once, "What crowds are pressing to the house, are *all* from

the town?" A bystander replied, "Yes, as the news spreads, all will be here, for she was greatly beloved." Another added, "Many tears will be shed in Ramree to-day."

I was surprised and deeply affected to witness such manifestations of feeling among the heathen toward a Christian missionary. They more firmly convinced me that she had not lived in vain, but had exerted an extensive and salutary influence, which, I doubt not, will be powerfully felt, in preparing the way of the Lord here. Her labors, too, I trust, will prove the means of salvation to many souls. She was a most conscientious and laborious missionary. The rains before last she had a school, to which she devoted a good deal of time; translated "The Scripture Catechism," administered medicine to the sick, conversed with the women who were daily calling at the house, and taught her own children, beside attending to household duties. She was from daylight till 9 o'clock at evening, constantly engrossed with labors and cares. As far as her own feelings were concerned, she would have delighted uniformly to be as active and busy as she then was.

She was not, however, always called to such constant and severe labor, but uniformly did what she could. Whenever women came to the house, she felt it her duty to leave all, and go and tell them of the Savior; and I recollect that in a few instances, when she was so engaged that she could not at once go to them, and they left without hearing of Christ, she was very much grieved on account of it. If I was not at hand, she conversed with the men too. Toward evening, when she could be out, she might often be found seated on a rice mortar, with half a dozen women around her, in the adjoining villages. Attention to the sick, also, demanded a good deal of her time and thought. I have known her to give medicine to twenty applicants in a day. She was always anxious to accompany me in my tours to the villages during the cold seasons, but circumstances usually prevented it. She would have prepared more works for the press, but for a feeling of extreme self-depreciation, which led her to think that she was not competent to prepare a book fit to be printed. The Scripture Catechism and Mother's Book, are both, I think, calculated to do much good. She not only labored faithfully, but prayed fervently, and with tears, for



the salvation of the heathen. She has, however, entered into her rest; her labors and prayers have ceased, and I am left alone, to train my children up for God, and to do what I can to win the heathen to Christ. The Lord has thus decided, and He does all things well. I am enabled to say, in sincerity I trust, "Thy will be done." I have lost a most affectionate and amiable wife, my children have lost a kind and faithful mother, and a prayerful and diligent laborer is lost to the cause of missions, but I will not repine or murmur. The Lord is as rich in mercy as He is infinite in wisdom, and let Him do what seemeth good in His sight. I need not ask the sympathy and prayers of the members of the Board, and other friends, for I feel assured that I shall have them. Pray, not only that my affliction may be greatly sanctified to my spiritual good, and to the good of other friends, and other missionaries, but also that the death of my dear wife may be made the means of life to many souls in Arracan. Several appear tender, and seem to recall the instructions she has given them.

The above communication was read at the last Monthly Concert of Prayer (Sept. 4), in Bowdoin Square, in this city; in which the Charles St., Federal St., and Bowdoin Square churches are united; and was followed with remarks by the pastor of the Bowdoin Square church, so just and appropriate, that we have thought it desirable to present them to our readers.

Mr. Cushman stated that he had had, the week before, an interview with the mother of the deceased, and also with other friends of her early years, which had impressed him with the conviction that she was a woman of rare worth. And while reflecting on the endowments which so eminently fitted her for usefulness in her own land, he had found it difficult to repress a feeling of regret, now that her life had been so early closed, that she had not been content to devote herself to the cause of religion at home; where, to human view, she might have lived yet thirty years perhaps, the delight of those that loved her, and a blessing to the world.

But since he had heard that letter, he said, his regrets had all given place to acquiescence in that divine arrangement which had given Mrs. C. her work in another field, and for a shorter period. No one, it seemed to him, after hearing that account of the impression which her death had produced, could doubt but that her life, though short, had wrought

results in behalf of christianity abroad, far greater than might have been realized by a protracted life of usefulness at home.

"This homage of pagan sensibility to Christian virtue was, indeed, a sublime and affecting spectacle. A *foreigner*, in the face of all the jealousies and fears which repel approach and confidence; a *Christian*, professing and teaching a religion which avowed a determination of exterminating their own; a *female*, in her weakness contending with the contempt which is everywhere in heathen lands the inheritance of her sex, and contending, too, with all the disadvantages connected with an imperfect command of the language of those whose ear she sought, going forth morning by morning, and continuing the live-long day in the work of gathering around her those who would consent to listen, and speaking to them, in her meekness, of the errors of their religion and of their lives, and pointing them to the Lamb of God; produces such an impression, in the course of eight years, that the tidings of her death waken a thrill of sorrow and notes of lamentation throughout the population of a pagan city! And who can tell the result of this? Suppose that in all these years of toil, not a record had been made of a conversion: an impression, nevertheless, has here been made on the minds of these thousands in favor of christianity, the issues of which are beyond all human calculation. It must be so. Christianity has had her *representative* among them. And it cannot be but that when they have retired from the chamber of her death to contemplate the moral phenomenon which her life presented, they will ask, 'Whence these virtues? The tree which has borne such fruit must be a plant from above: this religion must be divine.'

"We greatly misjudge the value of the service of our missionaries," Mr. Cushman further remarked, "when we estimate it by the number of conversions reported. The great work of the present generation is, to give a proper impression to the heathen mind, of *what christianity is*; to diffuse a knowledge of its doctrines; and to *exemplify its spirit*. Conversions we may expect, but only as the earnest of ultimate success. *Our* great work is to pioneer: to remove obstructions and prepare for the success of a coming generation. Most nobly and successfully has our sister, then, fulfilled her mission; and had the church of Christ but one such laborer, one such *representative* to a million of inhabitants in heathen lands, the knowledge of what christianity teaches, and what christianity is, would overspread the heathen world: and another generation would witness the rapid

conversion of its 'every kindred, and tongue, and people, and nation, to God.'"

Such views, we may add, of the relative value of preliminary labors, were habitually cherished by Mrs. Comstock. In a letter from Ramree, a few months before her death, she writes as follows :—"I believe these hills and vallies of Arracan will yet leap at the sound of the church-going bell, and the hundreds and thousands of her children will be seen coming up from every city, village, and

hamlet, with united heart and voice, to the worship of the great Jehovah. It may not be in my day, but my children *may* see it,—God grant that they may be privileged in hastening it on. We see but little fruit of our labor, i. e. so far as *converts* are concerned,—but we see the seed germinating. It is not dead ; it will yet spring up ; yes, this very seed we are now sowing, will spring up and yield a glorious harvest."

## Miscellany.

### MONTHLY CONCERT MAP.

In the August number of the Magazine, p. 211, will be found a valuable letter addressed to the editor, on Missionary Maps, from the Rev. Joseph Tracy, author of the Map of the World, also, of Burmah, Siam, &c. We take the liberty of calling the attention of our readers, specially of pastors and of those who are in the habit of giving instruction at monthly concerts, again to the subject. Mr. Tracy's Map of the World is exceedingly valuable as a means of giving to a congregation an idea of the relative position of different countries in which are missions. It should, in most cases, be used before or in connexion with the Map of Burmah, which was made expressly for the use of Baptist congregations. We are satisfied that nothing will do more to excite a permanent interest in behalf of missions than such instruction as an intelligent pastor could give his people from the Missionary Map. It is feared that its importance is not duly appreciated. Some pastors, we apprehend, are restrained from procuring one from their limited means. Why not call upon their church or Sabbath school to procure both a Map of the World and of Burmah, not for the pastor, but that the pastor may use it for their benefit ?

The following suggestions on the best method of using the map may not be wholly useless to many who are intending to commence the use of them.

1. *Preparation.* The map may be mounted on rollers, in the usual way ; which may be done at any carpenter's shop. Or it may be tacked, at the edges, to a light rectangular frame ; which will sometimes be found more convenient. Or it may be fastened to the wall of a room by tacks or otherwise, without mounting in any way.

Its most convenient position for public use is, against the wall, in the rear of the speaker, and a little higher than his head.

The lamps should be placed so as to throw a strong light on the surface of the map, and yet not between it and the eyes of the audience. However dark the other parts of the room may be, the map will be seen, if there is light enough thrown upon its surface.

Provide a rod long enough to touch any part of the map conveniently. This should be of some dark color, at least for some distance from the end, that it may be plainly seen in contrast with the white surface of the map.

Look out, beforehand, those places on the map which you wish to show, and fix them so firmly in your mind, that you can refer to them without hesitation ; lest your hearers should become weary while you are looking for them.

2. *Introducing the map to the audience.* It will be of great advantage, in respect to subsequent use, if the map is honored with a formal introduction, something after this sort :—Having made the



preparations described above, show your hearers, on a Map of the World, where Hindostan, Burmah and Siam are ; what countries lie between us and them, and what countries beyond and around them ; and what course one must sail, and what countries one must pass, in order to reach them. This may be most advantageously done on the large map of the world, constructed for such uses, and lately published by Messrs. Crocker & Brewster, some of which have been colored expressly for the accommodation of Baptist congregations. But any map of the world may be used ; and a good describer may convey some idea of their position without using a map.

Having shown in what part of the world these countries are situated, turn to the map now under consideration. With your rod, point out the position of Burmah, of Hindostan, of Siam, of Tenasserim, of the parts of China and Thibet. Then point out the principal rivers and towns in each country. It is not necessary that each of the audience should see the little mark which represents each town,—Calcutta, for example. The purpose may be answered, if they see the end of your rod, when you point it out.

Next, point out the different missionary stations, describing the position of each. Say, here is Bangkok, on the Meinam river, about twenty-five miles above the Gulf of Siam ; here is Maulmain, near the mouth of the Salwen ; here is Sibsagor, about the centre of Assam, a little south of the Brahmaputra ; here, about fifty miles distant, a little to the north of east, is Jaipur ; and here is Ava, on this great bend of the Irrawaddy, about half way from Sibsagor to Maulmain, and directly west from the southern boundary of China ; and so of the other stations. It may help to give a more perfect impression, if you observe that it is about 300 miles, in a straight line, from Bangkok to Maulmain ; from Mergui to Maulmain ; from Maulmain to Ramree ; from Rangoon to Akyab ; and from Chetza's village to Nowgong. Care should be taken, however, not to be too minute in

your statements, so as to overload the minds of your hearers with a multiplicity of images, of which nothing will be remembered distinctly ; and it may be well to fix a few leading points in the mind, by stating some interesting facts connected with them.

After the audience have become somewhat familiar with the map, it will be found a profitable exercise to take up the several stations, one after another, and give an account of them. This may be done from time to time, at meetings when there is little intelligence to communicate.

3. *Common use at the Monthly Concert.* The map should hang in its place at every meeting, whether you have any special occasion for it or not. It will speak, both to the understandings and the hearts of all friends of missions. Whenever a missionary station is mentioned, just point to it with your rod, with a very brief remark concerning its geographical position. When a missionary is mentioned, point out his station in the same way. When a missionary journey is spoken of, point out the route on the map. When a people is mentioned, point to the region where they live. Do this over and over again, as occasions recur, with respect to the same persons and places. If your remarks are brief and pertinent, they will not be tiresome, though often repeated.

By pursuing a course of this kind, the audience will soon acquire a clear idea of the geography of this missionary field ; and their intelligent interest in missionary labors will be immensely increased.

There accompanies the map of the World a very valuable pamphlet, which, in addition to much other important statistical knowledge, contains a brief, but remarkably accurate and well arranged digest of every missionary station, both Protestant and Roman Catholic, in the world ; dry, without doubt, to one who takes no interest in the conversion of the world, but full of interest to him who is waiting for the universality of Christ's kingdom on earth.



## Other Societies.

### South Africa.

(Continued from Sept. No., p. 241.)

#### WESLEYAN MISSIONARY SOCIETY, (ENG.)

##### CAPE TOWN AND NAMAQUAS.

*Cape Town*, with an out-station at *Wynberg* and *Diep River*—Thomas L. Hodgson, Richard Haddy, James Smeeth. Mr. Goodricke, formerly of this mission, died at Cape Town on the 19th of June, 1841—teachers : salaried, 4 ; gratuitous, 70—members, 241—scholars 890.

The congregations have increased in the two chapels and two private rooms occupied by the Society, and the number of persons brought under instruction is considerable : the influence of the Divine Spirit on the minds of the worshippers is evinced by a satisfactory alteration in the conduct of those who have joined our people. This is most apparent in the Dutch department : the colored people also are helping one another in exhortation and prayer, visiting the sick and afflicted, and inviting the careless to hear the words of eternal life. Six Malays have been added to the church, and one Roman Catholic. The English are in an improved religious state : among the colored people, especially, an increasing divine influence appears. Among the Dutch, Christian affection increases : and whether in pastoral duties, or the public ministrations of God's word, those who minister are often much blessed.

*Wynberg* has been often graciously visited, during the year, by heavenly influences ; but, as yet, the prospects are far from being encouraging at present. At *Diep River* several sound conversions have taken place ; and our Society, consisting of 18 members and 12 on trial, is much alive to God. The work is immature, but its genuineness is clearly manifested ; and we are much cheered by having added to our numbers another little band of praying souls.

*Stellenbosch* and *Somerset*—Edward Edwards—teachers : salaried, 2—members, 120—scholars, 250.

Considerable improvement in our members has taken place : many of them appear better to understand their duty to God and one another ; and they often weep and lament that so many years of their lives have passed away in sin and ignorance of God. Frequently they ex-

press their gratitude to Divine Providence for sending us to proclaim the glad tidings of salvation. There has not only been an increase of numbers, but the spirituality of the older members has been more in character with their profession than formerly.

*Lily Fountain* : near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson, Jun.—teacher : salaried, 1—members, 87—scholars, 85.

On the occasion of a visit from the Rev. T. L. Hodgson, a public missionary meeting was held, when the natives contributed cattle and corn to the value of 18*l.* 2*s.* 6*d.*

While the people were announcing their several subscriptions, I was much affected to see 21 little children approach Mr. Jackson with a half penny, 9 with a penny, and 2 with three halfpence each.

I visited this station in April 1824 ; since which time it has been a great blessing to many hundred persons connected with it, as a missionary institution. Their improvement in outward circumstances, and the fact that many have died happy in God, and many more are walking in the joys of salvation, present sufficient proof to satisfy the missionaries that their labors have not been in vain ; and the Christian public may be assured that their contributions have not been spent for nought. With this pastoral people much has been effected as to civilization.

*Nisbet Bath*, with 5 out-stations : in Great Namaqualand—1834—Edward Cook—teachers : salaried, 2 ; gratuitous, 10—members, 256—scholars, 740—scholars in the night school, 30.

This station, so unpromising at its commencement, is now rising into great importance. Under a gracious visitation from on high, upward of 250 individuals have, during the year, been *added to the church*. Several of the Christian Namaquas are able to render valuable assistance to the missionary ; among whom a prominent place is occupied by David Afrikaaner, one of the seven sons of the once notorious freebooter, Titus Afrikaaner.

Under the impression that it would be necessary to leave the scene of his labors, Mr. Cook writes—

The present state of my health appears to leave me no choice as to my continuing in this country ; and, therefore, we purpose setting off to try some other situation, as may be advised by the District Meeting.

I am most concerned, lest, with our limited means, we should not be able to send a missionary to supply the vacancy thus occasioned; the necessary consequence of which would be, neglect of the members collected, a disorderly scattering, and, perhaps, an entire loss of influence with the people. I can enter into the difficulties of the Committee; but I am overcome by a fear lest the little enclosures formed should again become waste, and the fields opening bright with promise be suffered to close against us in darkness; and I cannot refrain from appealing to you for assistance.

## ALBANY.

*Grahamstown*: Wm. Shaw, *Superint.*, Wm. B. Boyce, Thornley Smith—*Salem and Farmerfield*: John Richards—*Bathurst and Lower Albany*: John Smith, Jun.—*Port Elizabeth and Uitenhage*: George H. Green—*Fort Beaufort*: Wm. C. Holden—*Haslope Hills and Amahala*: John Ayliff; Joseph C. Warner, *As.*—*Cradock*: John Edwards—catechists and readers, 3—teachers: salaried, 3; gratuitous, 152—members, 828—scholars, 1449.

The congregations are increasing, new chapels are rising up, and former erections are receiving enlargement. In the last year, an excellent stone chapel covered with slate has been completed at Port Elizabeth, at a cost of 1300*l.*: at Uitenhage, 500*l.* has been expended in the purchase and fitting-up of a place of worship: a new chapel has been completed at Cradock: a considerable addition has been made to the chapel at Clumber and the English chapel at Grahamstown. The entire expense of all these chapels is met by local exertions.

The colonial stations are assuming a character of peculiar interest, in consequence of the stream of immigration which is continually flowing into the colony from Caffraria and the Bechuana country. Grahamstown, on the Sabbath, presents a gratifying scene: at one and the same time the word of life is preached by the missionaries, and the praises of God are sung in three different languages.

We have lost by death, at Grahams-town, several very valuable church members during the year; but they died in the faith, and now inherit the promises. Notwithstanding these breaches, there has been an increase of 33 members, and there are now 21 on trial for membership. The total number of church members in the circuit is 402; of whom about 68 are natives, of various tribes: the others are of European race.

At Farmerfield the work of God is going

forward delightfully. The Sabbath congregations comprise from 280 to 300 persons, of various tribes, who listen with great attention. The number of church members is continually increasing, as new converts are almost every week gathered from those that are without. The religious state of the people is highly gratifying: their experience is sound and scriptural; their conduct is consistent; and those who have an opportunity of daily observing it, speak of them in the highest terms of praise.

In my journeys, I am often cast among the Dutch colonists; and at the present time there is a constant communication kept open between the colonists and the emigrants, so that I have frequent opportunities of hearing their views of missionary labor in the country north of the Orange River. Generally speaking, they talk of our missions as something very wonderful. The following remarks were made by one of these people:—

“One afternoon, I saw a wagon approaching our abode, and some of the *Zwaarte Heidenen*” (black heathens) “came from the wagon to ask permission to remain there for the night. Unwillingly, I gave my consent: and when I found that the wagon was the property of the captain of the heathen, I became much alarmed, being alone. In the evening, as the sun was setting, I saw the captain call his family and people together at the side of the wagon; and, just as a Christian would do, he took out a book, and they all sang a hymn in their own language: he then read what I found was the bible, spoke to his people like a *predikant* (preacher), and then the whole of them knelt down on the ground, while the heathen captain prayed; after which, they spent the evening round the fire at the side of their wagon, as if they were the happiest people in the world.”

At Farmerfield the congregations are large, both on the Sabbath day and on the week day evening. The people residing at this place belong to various native tribes, many of whom, but a very short time since, were immersed in the grossest ignorance and barbarism. Now, on the Sabbath, three or four hundred of them are seen, clad in decent apparel, repairing to the house of God. The number of members in the society is constantly increasing. The acquaintance of many of these persons with experimental religion has both delighted and astonished me. A mighty work is going on among this people; a work which, I trust, will have its influence on numbers not residing in the institution, but with whom the institution people frequently come into contact.



## CAFFRES.

AMAKOSÆ: *Newton Dale* and *D'Urban*: Wm. J. Davis—*Beka* and *Gwanga*: John W. Appleyard—*Wesleyville*: Wm. Impey—*Mount Coke*: Henry H. Dugmore—*Butterworth*: Horatio Pearce—*Beecham Wood*: J. Stewart Thomas. AMATEMBU: *Clarkebury*: Francis P. Gladwin—*Morley*: Samuel Palmer. AMAPONDO: *Buntingville*: Thos. Jenkins—*Amabaka*: Wm. H. Garner. AMAZULU: *Port Natal*: James Archbell—catechists and readers, 20—teachers: salaried, 16; gratuitous, 43:—members, 241—scholars, 2247.

In Caffraria, a powerful apparatus of means is steadily brought to bear on the superstitions of the native mind. The gospel is preached; the Christian sacraments are administered; the scriptures in the vernacular tongue are circulated; old and young are taught to read in the mission schools; branches of the "Watson Institution" are training native teachers; a quarterly periodical publication in the Caffre language is disseminating useful knowledge among the people; and decided conversions to God take place at all the stations. Even the formidable marauding chief, Capai, since he has received the missionary whom he so ardently desired, has commanded his people to observe the Christian Sabbath.

The schools have been very much interrupted during the year, by the prevalence of the small-pox. It is gratifying to find that the number of female scholars in the schools is greater than that of the boys.

The missionaries, having translated the New Testament into the Caffre tongue, are exerting themselves in completing the translation of the Old, and in preparing other useful publications: 6800 copies of various works have been printed at the mission press in Grahamstown during the year.

The greatest encouragement at Butterworth is the establishment of two outposts in the tribe, under the care of two native preachers, both the fruit of missionary labors at that station. One of these is with a Fingoo population; the other is with a section of the Caffre tribe. The first native preacher taking charge of a mission station in Southern Africa bears the name of Richard Watson. The other native preacher, whose name is Bithle, is living with a Caffre chief by the name of Potsana. This chief, driven from that part of the country which he formerly occupied by war, fixed his residence near the mission station at Butterworth. He often attended the means of

grace; and the truths which he there heard produced such an effect on his mind, that, when he removed to his former residence, he earnestly requested that some person might reside with his section of his tribe, to teach him and his people the way of life; and Bithle, who had long acted as a local preacher, was selected for this duty. He was received by the chief as a messenger to him for good. He has attended regularly to all the means of grace since the arrival of his teacher; and uniformly uses his influence with his people to induce them to accompany him. The preacher is a Fingoo; the chief and his people, Caffres by nation. Now it is well known that the Caffres have long looked on the Fingoes as dogs.

On this Sabbath, at our early morning service, Kama preached; and at our Monday service I endeavored to explain the nature and obligation of Baptism and the Lord's Supper, and to enforce the duties connected with them. Ten adults were then baptized, in the presence of the congregation; the usual questions contained in the baptismal service being put to them, and satisfactorily answered. All seemed deeply affected, several to tears; and at the close of the service, including the 10 just baptized, we numbered 22 communicants at the table of the Lord.

In the pending dispute between Gxaba and Makass, I have been called to interpose. Gxaba knew that if he sent a messenger to the other Chief, he would be murdered, and, therefore, resolved to seek recompense by war. By my mediation they were brought together, or rather Gxaba sent his great counsellor to meet Makass. I distinctly informed them that I could be no judge of such matters, and that I only appeared in the character of mediator: that, as a Christian missionary, I was a man of peace; and the word of God, with which I was come among them, was a word of peace to all: and that, although I was a "teacher," residing in Gxaba's country at his request, yet I was the friend of all. As usual, they separated without settling their difference. I sent a message to Gxaba, stating that I should visit him in a few days. At this interview I pointed out the evils of war, and then adverted to the impolicy of it in his case. He referred to some of the wrongs which he had suffered from this chief; but, in conclusion said, "If you say that word, that I must not fight, I will not." I replied, that he did right to hear the counsel of his missionary. His chief counsellor then addressed me, saying, "The word of our 'teacher' is good indeed. It is a right word, and we thank



him much to-day. We rejoice that you say you will tell Gxaba all that is in your heart. This is good, and you must not be tired of doing so."

On the Sabbath, our congregations at Buntingville are large and attentive, both at the station and in the neighboring parts, where we regularly itinerate. Our chapel is now considerably too small; for many cannot gain admittance. Some of our hearers come five and six miles on the Sabbath to hear the word of life; and their earnest inquiries to understand what they hear give pleasing evidence that our labors are not in vain. Our people are steadily advancing in grace and in the knowledge of Jesus Christ our Lord, and are adorning the doctrine of their profession.

#### BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu*, among Barolongs and Bassoutos; and *Ratabani* and *Mirametsu* among Corannas: Richard Giddy: James Allison, *As.*; 2 *cat.*—*Plaatberg* among Newlanders and Bassoutos, and *Lishuani*, among Bassoutos: James Cameron: 1 *cat.* MANTATEE COUNTRY—*Imparani*, *Moteng*, *Sevumelo*: Francis Taylor: 1 *cat.*—*Umpukani*: 1 *cat.*—*Colesburg*: George Bingham—*Buffalo's Vleij*: W. Shepstone—members, 463—scholars, 540.

The marauding expeditions of Sikonyela, the chief of the Mantatees, have, to a considerable extent, dispersed the natives at some of the stations; and several converts have, in consequence, been deprived of instructions and pastoral care, while others have had to suffer persecution from their countrymen. These troubles, however, have served to evince the strength of the religious principles of the native members; several of whom, it is known, continue to meet together for Christian worship in their places of retreat, while others have gladly endured the loss of all things, rather than allow their friends to lead them back to heathenism.

Arrangements have been made to meet the somewhat altered state of things which has arisen in the eastern part of the district, in consequence of the war; and the missionaries are cheered in their work by many indications of good. In the course of the year, the natives at *Plaatberg* have built a substantial brick chapel, capable of accommodating 500 persons, without any expense to the Society at home: a second commodious chapel has been erected at *Lishuani*, chiefly by local exertions; and a third at *Colesburg*, at an expense of 420*l.*—*Miss. Reg. of Ch. Miss. Soc.*, (Eng.)

#### Baptist Missionary Society, (Eng.)

During the last year this Society has sent out eight missionaries and their wives; one to India, one to Ceylon, one to the Bahamas, five to Jamaica. Three have been compelled to retire from their work through loss of health, besides three female missionaries. Some of these are expected to return again to their fields of labor. One male and one female missionary have died. The Society has in all, in the foreign field, 81 male and 59 female missionaries, 193 native preachers and school teachers, 174 day schools, 10,088 day, and about 15,000 Sunday scholars. Communicants added during the year, 3,569; total 36,833.

Of the 32,500*l.* which compose the jubilee fund, distinct from the ordinary annual collection of the Society, 1,175*l.* have been granted by the Committee for training active agents in Ceylon, Africa and West Indies; for purchasing the premises and library for a school at Calabar, in Jamaica, of which Rev. J. Tinson has accepted the office of principal, 1,125*l.*; and 50*l.* toward the purchase of books and furniture for a similar institution at Colombo.

The establishment of the new mission in Western Africa will cost in the outset probably not less than 3,000*l.* A vessel is to be employed for the exclusive use of this mission, toward which 500*l.* have already been contributed as a special donation. The Committee hope that the whole amount can be raised without breaking in upon the Jubilee Fund.

A new mission has already been begun in Trinidad.

A committee raised for the purpose, report that they have obtained freehold ground in a very eligible site, (in the city of London) and hope to have a building completed by the close of the year, to be held in trust for the Baptist Mission, and to be adapted for the use of other denominational societies. A large room, also, will be provided as a denominational library.

The Society, for the first time in many years, is entirely free from debt.

## American Board of Commissioners for Foreign Missions.

### NESTORIANS.

LETTER FROM MR. JONES, MARCH 8, 1843.

#### *The Seminary—Description of the Scholars.*

The number of scholars at the present time is about seventy-five. More than a hundred different individuals have been in attendance this term. Many who have been two or three years in the seminary, have been sent to the villages to teach schools.

Among the number of present attendants, are six priests, and eight or ten deacons. One of the priests is a lad thirteen or fourteen years old, from Jelu, a relative of the patriarch, and designed for the office of bishop. He is amiable, and promises to become a good scholar. One or two other lads will probably succeed to this office, if they outlive the present incumbents, who are old men. The other priests are too far advanced in life to promise much for this world. If they can be brought to feel that influence which will fit them for heaven, it is all that we can ask. Some of them are decrepit, and their locks have been whitened by three score winters, but they are always in their place. They present an interesting spectacle, as they stand in a class with the lads, to read the tracts that we have published in the modern language, and are seen by hours together bending over the sacred scriptures, with an apparent desire to understand what they teach.

The scholars are gathered from all parts of the plain, and several districts of the mountains. They will carry to their homes the truths they learn here, and most of them will, probably, ere long, sustain ecclesiastical offices. Who can estimate the influence they are destined to exert on their people for good, if they become pious, or for evil, if they remain impenitent? Will not the churches remember this seminary when they pray for the colleges of our land?

LETTER FROM MR. PERKINS, MAY 25, 1843, WRITTEN FROM ERZERROOM.

#### *Disputes between Turkey and Persia—Prospect at Erzerroom.*

The commissioners from England, Russia, Turkey and Persia, now convened here to settle the disputed boundaries, and arrange other differences between the two latter countries, are said to be making en-

couraging progress toward an amicable adjustment. This instance of two bloody Mohammedan governments, abandoning the sword, and referring their political difficulties to the arbitration of Christian powers for settlement, is a striking index of the progress of civilization, and of the general influence of the gospel in Asia.

Our missionary brethren and sisters at Erzerroom are well. They have, within a few months past, as you are doubtless informed, had a good deal of encouragement in their work. The presence of twelve or twenty intelligent Armenians, assembled at the missionary's house to be instructed from the scriptures, is a scene which I could not have anticipated when we passed Erzerroom, less than two years ago, as so soon to be witnessed here. Almost as a matter of course, there is opposition from the hierarchy; but here, as elsewhere, it will only tend to the furtherance of the gospel. The good work at Erzerroom is less advanced than at Trebizond; but though quiet, it is of the same deep and genuine character. There is no striving nor crying in the streets, but the word of the Lord, like the silent leaven, is evidently spreading. I find the state of things, both here and at Trebizond, far more encouraging than I had anticipated.

Mar Yohannan enters with much interest into the religious state of the Armenians here, as he also did at Trebizond.

### CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, MAY 31, 1843.

#### *Threats of Persecution—Desire on the Part of Armenian Females for Intellectual and Moral Improvement.*

We have had several threats of persecution, but hitherto the Lord has stayed the hand of the destroyer. Some who were inquirers, however, have gone back to their former security, and, as might be expected, have joined hands with our enemies. Such cases are painful, but they are ever to be expected in this world. There are some individuals who are exceedingly active in endeavoring to prejudice the minds of people against us, and against the truth; some of them employ ridicule and sarcasm for this purpose. The Lord restrains their influence, however, and carries on his own cause in spite of them.

You are aware how little has been done as yet among the Armenian females. Not long since I gave notice to some of our native brethren, that if any of the females would come to my house any time during the week, I would hold myself in readiness

Portland, 1st Bap. ch., per N. Elsworth,	79,07	
Oxford Miss. and Bible Soc., per Rev. B. C. Davis, as follows :		
Bethel Bap. ch.	9,15	
Rev. R. Milnor	,25	
Mrs. Milnor	,25	
Mr. Cole	,25	
Mr. Bryant	,25	
	10,15	
Cumberland Bap. For. Miss. Soc., Henry B. Fernald tr., as follows :		
North Yarmouth, Albert Loring	1,00	
do. do., Bap. ch.	6,50	
Freeport, William Fogg, three years' sub.,	6,00	
Danville, widow's mite	,50	
	14,00	
Charleston, Baptist church and soc.	20,00	
do., Mrs. Nancy Norcross, a gold ring.		
Corinth, Bap. ch. and soc.	16,42	
Old Town, do. do. do.	13,38	
Hampden, do. do. do.	7,22	
do., do. do. do., mon. con.,	2,00	
do., Miss Delia Hatton's Sab. school class	1,25	
Bangor, 1st Bap. ch. and soc.	31,34	
do., do. do. do. do., mon. con.,	40,00	
Belfast, James McCullis	5,00	
do., D. Merrill	5,00	
do., Rowland Carleton	10,00	
Camden, Bap. ch. and soc.	21,00	
do., J. Graffen	,25	
do., J. Ingraham	,25	
Thomaston, 1st Bap. ch., a few friends,	,79	
do., 2d Bap. ch.	38,61	
do., do. do. do., mon. con.,	15,00	
do., 3d do. do.	33,44	
do., do. do. do., mon. con.,	10,76	
do., do. do. do., Miss Catharine Sawyer, a breast pin.		
West Thomaston, 1st Bap. ch.	8,71	
do., do. do. do., mon. con.,	10,00	
St. George, 1st Bap. ch.	50,00	
Warren, Bap. ch.	75,39	
do., do. do., mon. con.,	40,00	
do., Fem. Miss. Soc.	16,12	
per Rev. Joseph B. Brown, agent of the Board,	471,93	
	613,84	

*Vermont.*

Danville, Rev. Luther Dearborn, per Rev. Lewis Dunn,	2,00
--	------

*Massachusetts.*

Miss Mary Richards	2,00
Plymouth, Miss Abigail B. Judson, for Greek Mission,	5,00
Charlestown, Judson Miss. Soc., Miss Catharine Haynes tr., (\$10,12, being the contribution of its auxiliary, the Sabbath School Miss. Soc.,) per Miss A. C. Carter,	28,00
Chelsea, Daniel Cummings	20,00

Boston, Harvard St. Bap. ch., mon. con., per Perez Gill,	14,00
do., Harvard St. Young Ladies For. Miss. Soc., Miss Adelaide Smith tr., for support of a Karen child named Anna Turnbull,	6,00
do., Charles St. Bap. ch., a lady, per Rev. Dr. Sharp,	2,50
do., do. do. do., a member,	10,00
do., Charles St. Bap. Fem. Miss. Soc., Mrs. Daniel Sharp tr.,	73,00
do., united mon. con. of Charles St., Federal St., and Bowdoin Square churches, per Benjamin Smith,	22,53
Newton, students in Theol. Inst., mon. con. for August, per J. S. James,	3,80
West Wrentham, Bap. For. Miss. Soc., per James C. Boomer,	20,00
Worcester Baptist Association, Martin Jacobs tr.,	211,00
Haverhill, 1st Bap. ch., mon. con., per Rev. A. S. Train,	50,00
Taunton Association, S. L. French tr.,	73,85
A female friend at the Association,	5,00
	78,85
	546,68

*Rhode Island.*

Fruit Hill, Sab. school, per Lucius Holmes, superintendent, for Sab. schools in Burmah,	13,00
Rhode Island Baptist State Convention, V. J. Bates tr., as follows :	
Providence, 1st Bap. ch., mon. con. for September,	36,40
do., do. do. do., Mrs. F. R. Arnold,	100,00
	136,40
	149,40

*Connecticut.*

Woodstock, Bap. ch., Charles Crawford clerk, to be expended under the direction of Mr. Vinton, per Rev. Mr. Cushman,	100,00
Connecticut Bap. Convention, Joseph B. Gilbert tr.,	1175,00
	1275,00

*New York.*

A friend to missions, for Tavoy Mission, to be expended under the direction of Rev. Cephas Bennett,	50,00
Saratoga Assoc., J. A. Waterbury tr.,	170,43
Saratoga Springs, Miss Deborah Day, per Rev. H. T. Love,	,75
	221,18

*New Jersey.*

East Jersey For. Miss. Soc., J. Osborn tr.,	257,74
Salem, Bap. ch., per Rev. S. C. James,	20,24
Cohansey, do. do., per Rev. E. D. Fendall,	26,30
Marlton, do. do., per Rev. J. W. Hayhund,	14,71



Cedarville, do. do., for Indian Miss.,	7,00	
per Rev. B. R. Loxley,	—	68,25
		— 325,99

*Pennsylvania.*

"A Penitent," to be expended under the direction of Rev. Mr. Kincaid,	35,00	
Hatten, Bap. ch., per Rev. A. H. Taylor,	5,00	
Milesburg, Bap. ch., mon. con., per. Rev. G. J. Miles,	4,37	
Milton, do. do., per James Moore,	5,00	
Philadelphia, 5th Bap. Juv. Indian Miss. Soc., Rev. J. B. Bennett tr.,	50,00	
do., Central Bap. ch., A. H. Willis tr.,	15,09	
per Rev. B. R. Loxley,	—	79,46
		— 114,46

*District of Columbia.*

Washington, Prof. Wm. Ruggles, donation for two years, per Rev. J. S. Bacon,	200,00	
--	--------	--

*South Carolina.*

Charleston, 1st Bap. Sab. school, per M. Mendenhall,		
For Burman Mission,	5,00	
" " bible,	5,00	
	—	10,00
Edgefield Court House, for endowment of a Theol. Seminary among the Karens, as follows:		
Rev. Dr. Johnson	25,00	
Mrs. Johnson	25,00	
	—	50,00
		— 60,00

*Alabama.*

Carlowville, C. H. Cleaveland, per Rev. Jesse Hartwell,	20,00	
---	-------	--

*Tennessee.*

Purdy, Aaron A. Saunders, per Rev. B. M. Hill,	2,50	
--	------	--

*Kentucky.*

Louisville, Burman School Soc., aided by donations from two other juvenile societies, Miss Susan Roberts sec., per Mrs. Sarah Crosby, for support of a Karen child in Mrs. Wade's school, to be called Emma Beers,	20,00	
--	-------	--

*Ohio.*

Canal Dover, Bap. ch., per Rev. Ira Corwin,	11,74	
---	-------	--

*Illinois.*

Edwardsville Baptist Association, Rev. Warren Leverett tr.,	9,17	
Illinois River Bap. Association, Rev. Henry Headley tr.,	20,10	
Canton, Bap. ch. and soc.	4,37	
Bunker Hill, Bap. Fem. Miss. Soc.	3,81	
Upper Alton, Rev. Adiel		

Sherwood,	100,00	
do., Rev. H. A. Gardner	7,00	
do., Oliver Olcott	3,00	
Peru, Bap. ch.	1,17	
North Western Bap. Convention, E. B. Hulbert tr.,	21,00	
Also a gold ring from Miss S. M. Gill, sold,	1,00	
Ottawa, Bap. ch. and soc.	4,10	
Washington, Rhodes Vanmeter	1,00	
do., A. W. Vanmeter	,50	
do., Miss Endamile Vanmeter	,25	
do., Miss M. A. Vanmeter	,20	
do., Miss S. E. Vanmeter	5	
do., Isaac Williams	,50	
do., Orlando Sherman	,25	
do., Jesse Morris	,25	
Tremont ch.	1,00	
do., J. H. Manson	1,00	
do., Mrs. Louisa White	,25	
Peoria, Benjamin Frye	,20	
do., Mrs. Trevvir	2,00	
Northern Illinois Baptist Association, per E. B. Hulbert, for German Mission,	13,06	
per Rev. B. F. Braybrook, agent of the Board,	—	195,23

*Missouri.*

Cape Girardeau, Rev. T. P. Green, per Rev. B. F. Braybrook,	5,00	
---	------	--

*Michigan.*

Sault Ste. Marie, Ojibwa (Indian) ch., per Rev. A. Bingham,	7,00	
---	------	--

*Iowa.*

Iowa Baptist General Convention	4,11	
Debuque, J. T. Fales	1,00	
per Rev. B. F. Braybrook, agent of the Board,	—	5,11

*Wisconsin.*

Spring Prairie, Racine Co., Bap. ch., mon. con., Rev. W. R. Manning tr., per Rev. B. F. Braybrook,	4,00	
--	------	--

*Legacies.*

Harrington, Me., Mrs. Mary Nugent, deceased, a pair of gold ear rings, per Rev. Edmund Nugent.		
Malden, Mass., Maria A. Shute, (a child three years old,) deceased, contents of her saving box,		,51
Sale of gold rings,	1,56	
		<u>\$3781,20</u>

H. LINCOLN, Treasurer.

*Note.* The sum of \$100 credited to the West Cambridge Baptist church in the September no., should have been credited to the Baptist church in Watertown, Ms.

to preach to them, every day, if they chose. They cannot come to the preaching service on the Sabbath, nor can they come at any time, in large numbers, without exciting attention and remark. In consequence of my invitation, however, I have had two different companies of them, and although the number was very small, yet I feel no small degree of encouragement from this little beginning, and especially from seeing how exceedingly anxious some of them are to learn the truth. One woman, fifty or more years old, brought her two daughters to hear the gospel preached; they walked at least three miles for this sole purpose! There are several among the females whose minds have been awakened through the labors of the pious priests, and some, we hope, are truly converted.

Our preaching services on the Sabbath are well attended, and we are coming in contact with new inquirers from time to time. This is indeed a great work, and I tremble when I think of my unfitness to have any part in it. The newly enlightened and converted will necessarily take their tone from us. How spiritual, how holy, how zealous, how full of faith and of the love of Christ, ought we to be! How near ought we to live to the heavenly world! Oh that all the people of God would lift up their cries mightily for us to the Throne of Grace, that we may speak from hearts full of Christ and of eternal things.

#### SMYRNA.

The missionaries at Smyrna are chiefly occupied with the press, publishing bibles, tracts and religious books. The books issued at Smyrna are carried into the interior, and sold at about one half of their value. Through this agency, together with the direct labor of the missionaries, an interesting work is going forward among the Armenians, both in cities and villages widely scattered from each other. The following extracts from the journal of Mr. Adger will be read with interest.

#### *A Growing Christian.*

I have been much affected and delighted by the tender spirit manifested by an Armenian brother from Constantinople, who is spending a few weeks here, and whom I invited to take up his abode at my house. He is the S. 2d, mentioned in the little tract published some years ago in America, concerning some hopeful young men at Constantinople. It was evening, and our missionary circle were holding their usual

singing meeting at my house. It happened, as I rose and left the room, that he also went out just before me. I invited him into my study, and we seated ourselves in the dark, to have a little conversation. I requested him to tell me how he first came to feel a special interest in the subject of religion. He gave me no immediate answer; but after a few moments, as I could perceive by a dim light from the passage, clapped his hands to his face, and burst into loud weeping. This he repeated several times before I thought it best to interrupt him. After this flood of emotion had somewhat subsided, I asked why he wept. He replied, "I am thinking of Christ's love to me, and how ungrateful I am to him," and then he wept again. We had a long conversation afterwards, throughout all of which I could not but perceive that this dear brother's state of mind was far more tender and lively than my own. He seems to be indeed a living and growing Christian. No one can be long in his company, if able to converse with him in Turkish or Armenian—or even in Greek, of which he has but an imperfect knowledge—without feeling that there is a real work of the Spirit going on among the Armenians.

#### *Soonists.*

This is the name of a literary and patriotic society, composed of Armenians. The object of the society is to promote, in every possible way, the advancement of the nation. One of their plans is to select twelve Armenian youth, and send them to foreign countries to be educated, with a view to their becoming teachers on their return.

S. is now reading D'Aubigné's Reformation, with great interest, sitting up till one o'clock at night. He remarked this morning, in reference to the projects of the Soonists' Society, that perhaps God designs them to become agents in carrying on the reformation here, just as, in the time of Luther, he made use of learning and learned men as one means of extending his work. It is indeed encouraging to notice how here, as was the case in Germany at that time, liberty, learning, and evangelical religion, are reviving together.—*Missionary Herald*.

---

#### **Board of Missions of the Protestant Episcopal Church in the United States of America.**

The whole amount of receipts during the last year was \$35,197 50. Exceeding

that of the preceding year by \$5,718 23, and the year preceding that, by \$12,079 47. The Board is now in debt \$4,494 59.

Several bequests have been made to the Committee, which cannot be legally claimed, inasmuch as the Board is not incorporated.

The fields of labor are Western Africa, China, Eastern Missions, and Texas.

#### WESTERN AFRICA.

Primary station—Cape Palmas. Out-stations, five.

The Society's Annual Report quotes the following from Rev. Mr. Payne, one of its missionaries. "Six years have this day elapsed since the first missionary landed at *Cape Palmas*. We have now six stations opened, operating on a population of 20,000, and imparting instruction to about 200 persons, men, women, and children, in day and evening schools. Thirty persons have been admitted to the church, of whom one half were natives. Of the twenty-three laborers employed in the mission from its origin, three (white) females and one (colored) male, have been removed by death. The fact that but yesterday we committed to the dust the mortal remains of one of the dear sisters, has thrown a gloom over what would otherwise have been a joyful Christmas."

Two of the above persons, who have died during the year, are single females, Miss Coggeshall and Miss Chapin, who recently left this country as teachers.

In spiritual things, and in a further advance toward the accomplishment of the design of the mission in bringing the heathen under the influence of the gospel, the Committee rejoice to find evidences of the divine favor. Many individuals have been induced, the past year, to surrender or destroy their gregees, with which are connected some of the grossest superstitions of the country.

#### CHINA.

Station, Kú-láng-sú—a small island about half a mile from Amoy; the latter con-

taining about 130,00 inhabitants, with many populous towns and villages all around, so that Christian missionaries there may now have intercourse with hundreds of thousands of Chinese. Dr. Boone, the Society's missionary, expresses the opinion, that a more favorable place for preaching the gospel to heathen men, the world does not afford. Late occurrences prove that through the instrumentality of the wives of the missionaries, access may be had to the females of CHINA.

#### EASTERN MISSIONS.

The Committee have watched, with much anxiety, the progress of the mission to the Eastern churches. So delicate are the relations subsisting between those churches and our own—so perplexing many of the questions involved—so difficult, on the one hand, to avoid an infringement of Episcopal principles, and on the other, to prosecute with efficiency the spiritual renovation of those churches—so conflicting are the views on this subject held by prominent friends of missions—so great the expense necessarily involved, an expense, in the opinion of the Committee, warranted only by strong probabilities of most favorable results—so inadequate the means furnished for this end, without subtracting from those which should be employed on an expanding scale, for other missions of great promise; that the Committee feel compelled to recommend to the Board, *a deliberate inquiry into the expediency of discontinuing the mission to Crete*, gradually reducing the expenses of the mission at Athens, with a view to its ultimate relinquishment or transfer, and the concentration of effort in the East, should such effort be deemed advisable by the Board, in the Syrian church of Mesopotamia. The mission at Constantinople, which, since the return of Dr. Robertson, has been regarded chiefly, as preparatory to the more direct prosecution of missionary effort in the Syrian church, has been discontinued by the unanimous action of the Committee, after prolonged deliberation.—*Spirit of Missions*.

The Committee express their opinion in favor of such a continuance of effort in behalf of the SYRIAN CHURCHES, as their means are competent to meet.



## American Baptist Board of Foreign Missions.

### CONDITION OF THE TREASURY.

The amount of money received into the treasury from April 1, 1842, to September 1, 1842, was \$22,204 55. The amount received from April 1, 1843, to September 1, 1843, was \$27,180 82, making an increase, during the first five months of the Convention's year, of \$4,976 27 ; or at the rate of \$995 25 per month. By this the Board is encouraged. The greatest encouragement, however, arises from the fact that most of this increase can be traced to congregations in which are known to have been more increased efforts, based upon such principles as warrant their perpetuity. There are, doubtless, hundreds of pastors and churches, who love the cause of missions, who could augment their annual contributions in the same proportion with the utmost ease, and would do so, could they be made sensible of their deficiency. Some churches have doubled their contributions this year compared with the last, others have increased a quarter, or a sixth. From these the increase has arisen. But the mass of the churches are still stationary. We state these facts, not only because they fall under our observation, but because they constitute a ground of encouragement. What a few have done, we believe the mass will do. This neglect of duty does not, we apprehend, arise so much from want of interest in the condition of the heathen, as from an imperfect idea of the specific claim which the cause has upon themselves.

---

"WE HAVE LET DOWN OUR PLUMB-LINE DEEP INTO THE WELL OF CHRISTIAN LOVE."

The following encouraging language was held by one of the missionaries of India, who was present at the late London anniversaries.

So long as we find that God is moving the hearts of his people in this land to meet our calls on them—and from many an humble individual there are sent forth to us

contributions to the extent of their means—yea, and I am sure I may say, in the case of many of the poor, beyond their means—it is a pledge to us, that from millions—aye, millions—of hearts in this country, there is a response coming back to us, "Go on in the way which you have hitherto trod, and we will go on with you." For I have observed, that whenever there has been a real case made out for the co-operation and sympathy of Christian people in this land, they have met it. *We have let down our plumb-line deep into the well of Christian love*, but I am firmly convinced that we have never yet fathomed it; and that if we are encouraged by the pillar of cloud so clearly leading us to China—if we go there, and find that our work enlarges around us—if we go to the Teloo-goo district, and find that our work enlarges in that wide district, and that it is clearly proved that we must have our means of operation doubled—then the means of carrying on the work will be doubled.

Could one of the missionaries of this Board with honesty use such language? The condition of heathen nations has cried for an increase of funds. The missionaries have wafted the cry across the waters. This Board, the pulpit and the press, have reiterated it in this country. Appeals full of truth and of the most solemn interest have been made again and again, but with little effect. The missionary in the foreign field languishes for the want of coöperation and sympathy of Christians at home. O when will the day arrive that, instead of entreaty and Christian chiding, the missionaries of this Board can stand before the great congregation, and exultingly say, "We have let down our plumb-line deep into the well of Christian love;" or that they have heard a response come back to them from their native land, as they have plead the cause of the poor heathen, "Go on in the way which you have hitherto trod, and we will go on with you?"

We have sometimes hoped that better days were at hand. There is a new movement in the church. There is a *sound* of abundance of rain. O may it be a cloud full of salvation.

## Recent Intelligence.

**TELOOGOS.**—Mr. Day writes June 7, "Through the mercy of God we are advancing in the missionary work as well as we could reasonably expect. Br. McCarthy, our Eurasian assistant, has been quite ill the last three weeks, but is on the recovery. Br. Van Husen sets out this P. M. to attend an annual festival at Gungnapatam, about twenty miles eastward of this, with the assistants, Zacharias and Elisha. We all were at the 'Mount' in the middle of May, but were not able to labor so extensively as we had hoped, on account of the extreme heat: the thermometer must have been as high as 110° for five or six hours during the middle of the day, in our tent under thick shade trees. From the 25th to the 29th of May, I attended at Janavardo with Z. and E. We had a very prosperous time,—preached a great deal, and gave more than a hundred portions of scripture, and fifty bound tracts of about 120 pages each. It is becoming somewhat evident that the mass of the population feel, to some extent, the influence of the gospel light, and that thousands begin to *doubt* as to the divinity of their idols. But, still, the work is yet scarcely begun, and what are *we* among the millions of this people!" (See also pp. 98 and 99 of this vol.)

*Appeal for helpers.*

To the fewness of laborers in the Teloo goo Mission compared with the six or eight millions to be evangelized, Mr. Day had adverted more particularly in a letter written a few days previous to the above. We give an extract from that letter below; and we request for it an attentive perusal. It is now eight years since Mr. Day left this country to commence the Teloo goo Mission. Five years he labored alone, and was then joined by Mr. Van Husen. There are now, also, three native assistants. And this is all that the American churches have enabled the Board to do. Had such a meagre support been anticipated, the mission would hardly have been undertaken; and even now it would be strange indeed, if, after so long a period, the expostulations of the missionaries were not tinged, in some degree, with "grief and disappointment." But their hope has not utterly failed. They still look to their native land; and their prayer is still ascending to the Lord of missions. Having spoken of the debilitating influence of the season, but that, nevertheless, "by the help of God, they were working on, preaching, praying, hoping; and the few believers connected with them, held on their way, becoming stronger and more steadfast in the truth;"

Mr. D. next refers to the "glorious work of God in the conversion of souls and additions to the churches in the land of his fathers," of which he had just heard; and contrasts the multitude of the converts with the scarcity of candidates for missionary labor. "O, how favored is America! These are days of mercy; and blessed, indeed, are they 'who hear the joyful sound.' But we are grieved and disappointed," he proceeds to say, "that the interest felt by our denomination in the missionary cause, is such as not to enable the Board to send any more laborers here, nor scarcely to any of the destitute regions of the heathen world. When we read and ponder the statements and appeals of the Board, regarding the deficiency of laborers and of means to send forth and sustain them, we cannot help saying among ourselves, 'Where are the tens of thousands of converts added to our churches during the past five or six years? Have the heathen no claims upon them,—their sympathy, prayers, property, persons?' We are fully satisfied that there are many brethren and sisters, young, healthy, qualified by natural and acquired abilities, and zealous and devoted to God, who would willingly deny themselves and go forth to the heathen,—and others in multitudes would come forward to sustain them by their contributions and their prayers,—could they but have a *sight* of the heathen, and see and hear with their own eyes and ears the abominations of idolatry with which this wretched land is filled.

But though it is like 'hoping against hope,' we do, still, look to our native land with long-ing expectation that a goodly number *will*, ere long, come over to help us in these regions of darkness. The Lord bless all the fathers and mothers in Israel, all the young and youthful, and all the children 'who have known the Father, and whose sins have been forgiven them for His name's sake;' the Lord make them all willing and anxious to come up, in all scriptural ways, 'to the help of the Lord against the mighty.'

## Donations,

FROM AUGUST 1 TO SEPTEMBER 1, 1843.

*Maine.*

Waterville, Bap. ch., Nathaniel Russell tr.,	29,00
Monmouth, do. do., per Rev. Mr. Kingsman,	4,19
per Prof. Champlin,	33,19
North Newport and Stetson ch., per David Stewart,	2,00
Brooks, Wm. Dwelley, per J. C. White,	2,50





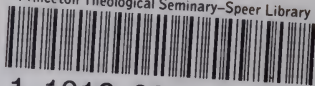
For use in library only

For use in Library only

I-7 v.23

Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1583